

The Classical Bulletin

Published monthly except July, August, and September, by Loyola University Press, 3441 North Ashland Avenue, Chicago, Illinois.
Rev. James A. Kleist, S.J., Editor. Subscription price: One Dollar a Year.

Entered as second class matter December 14, 1927, at the post office at Chicago, Illinois, under the Act of March 3, 1879

Vol. IV

FEBRUARY, 1928

No. 5

New Light on the Byzantine Period of Greek Letters

I fancy I see a frown of disapproval on the face of many a BULLETIN reader as his eye lights on the above heading. "What," I hear him exclaim, "have we teachers of classical Greek to do with the decadent Byzantine speech of the Fourth Century?" I welcome the objection, and sympathize with, and hasten to apologize to, the objector.

Undoubtedly both in our high schools and colleges, our main purpose in what concerns the more ancient as also the more perfect of the two classical languages of Greece and Rome, is to impart to our pupils as thorough a knowledge as possible of the purest Attic. This is the standard to which all our rules of accidence, syntax, and even literary style are made to conform. And if we read Homer in the classroom or Herodotus or Xenophon—for we seldom condescend to Plutarch, Lucian, or even Polybius—we are careful to point out and explain all deflections from pure Attic diction. Such of our pupils as acquire the power to read Greek more rapidly are encouraged to concentrate all their energy on the Attic Dramatists, the Attic Ten, Attic Comedy, with Thucydides and Plato thrown in; the one to stimulate accuracy and terseness of statement, the other to awaken and develop power of thought and imagination. And if some of the better-endowed among them reach that stage of progress, not uncommon among British public school boys, when they may with profit be put to compose in Greek, their aspirations are towards the purest Attic prose, and Greek Iambics rather than Hexameters, which involve regression to the pre-Attic standards of Homer and Hesiod. Imitation, however, of the Elegiac poets, Simonides, for instance, would be *de règle*.

I readily acknowledge the undeniable claims and even the necessity of this strictly Attic standard. I went through that drill myself in youth; nor would I wish the youthful aspiring Hellenist to swerve from it. I am convinced that all training in Greek, from the lowest forms in the school to the highest college course, must draw its inspiration from Attic purity and simplicity of expression.

From this viewpoint, the writings of the Fathers, as for example the Letters of St. Basil, do seem out of place in the CLASSICAL BULLETIN, which is primarily a teachers' organ of opinion. Yet what would be rightly dismissed as ectopic in the high-school and college curricula, is quite at home in the post-graduate course. So our Fourth Century literateur may be allowed admis-

sion through the post-graduate's back door. But there is another reason for giving him a hearing.

The Greek language—admittedly the most perfect instrument of expression discovered by man—lived a vigorous life from 1000 B.C., if not from the Trojan War itself about 1400 B.C., till at least 1000 A.D., or perhaps to 1453 A.D. Its golden age dates roughly from the battle of Marathon to the battle of Chaeronea, which brought the downfall of Greece and the rise of Alexander's empire. Within a short period sprang up that incomparable literature that has rendered the highest services to, and captured the admiration of, civilized mankind. And Athens was the home of this unsurpassed literary culture. Now when Athens ceased to be the metropolis of empire, it became the metropolis of letters. And this monopoly it held for a while till it had to share it with the capitals of the newly-founded kingdoms of the Diadochi. Alexander's vast empire became the inheritance of his great generals. Out of it they carved separate kingdoms with capitals in Alexandria, Antioch, Pergamus and Babylon, to mention only the most important. And these great cities speedily became powerful centers of Greek culture. Alexandria, however, thanks to the patronage bestowed by its rulers, the Ptolemies, on men of learning, soon attracted to itself the favor of Greek-speaking literateurs, artists, scientists, and poets from all parts of the world. Philosophers also flocked to the city of the Ptolemies, which soon eclipsed all rival centers of art and science. Hence we speak of the Alexandrine Period of Greek culture which may be roughly dated from B.C. 283 to 146. This latter date marks the capture of Corinth by the Roman general Mummius. The next epoch, the Roman Period of Greek literature, runs from 146 B.C. to 330 A.D., that is, to Constantine, who fixed the capital of his Eastern dominions at Byzantium, which he renamed after himself Constantinople. Hence the Byzantine Period of Greek letters may be reckoned from 330 A.D. Eusebius, be it recalled, survived to write a panegyric of his friend, the Liberator of Christians, Constantine the Great. The Council of Nicaea was held under the protection of this Emperor. Athanasius was present; so was Eusebius, whose incealable merits as the first and greatest of ecclesiastical historians incline us to interpret charitably his deplorable weakness over the dogmatic issue against Arianism. This century saw the rise of the great doctors of the Eastern Church: Ephrem the Syrian, the three Cappadocians, and St. Chrysostom. Among the three Cappadocians St. Basil takes foremost rank.

Surely our classical teachers will not be unwilling to welcome further and more academic information about the post-Attic period of Greek literature thus briefly sketched. This they will find in a volume recently published in the Patristic Series of the Catholic University of America, with its 42 pages devoted to post-classical Syntax and 134 pages furnishing detailed lists of non-Attic words found in St. Basil's letters. (*The Language and Style of St. Basil's Letters*, by Sister Agnes Clare Way, M. A., Ph. D.; San Antonio, Texas.) The author undertook the very laborious task of searching the Saint's letters for every word a fastidious Oxford don would brand as un-Attic. These, which no doubt constitute the major part of Basil's vocabulary, have been further tabulated under the fourfold division: Verbs, Nouns, Adjectives, Adverbs. And each of these sections is again subdivided according to its source, whether Alexandrine, Roman, or Byzantine. Spreading out her nets still wider and pushing her investigations into the domain of Semantics, our author has minutely catalogued all Basilian words that have suffered change of meaning: classical words turned to Christian uscs, or given distinctly ecclesiastical dress, or used in any meaning unknown to classical writers. Lists are likewise supplied of Alexandrine and Roman words that underwent change of meaning in the Byzantine period. A fifth list contains words of all periods whether classical or post-classical to which Basil has assigned a meaning peculiarly his own. Lastly we are supplied with a sixth and most valuable list of Greek expressions of peculiarly Christian import. These are classified under the sub-headings of: God, Christians, Heaven, Son, Holy Ghost, Trinity, etc. This latter section should be especially welcome to students of theology who have to look up passages from the Greek Fathers.

If all these numerous lists have been drawn up with the *ἀρχοίθεα* one is wont to associate with high-grade scholarship, there can be little doubt of their great utility to Patristic students. And I may hasten to add that after a careful perusal, made with the assurance derived from long experience that I should alight on many erroneous entries, I was pleasantly surprised by the accuracy everywhere encountered.

The author deserves heartiest congratulations for having persevered and brought to a happy conclusion research work of much value, which must have involved long, arduous and sometimes tedious toil. She is still more to be congratulated on having given to the learned world an accurate presentation of the results of her researches. Teachers of Attic Greek may have no time at present to dip into these pages; but the day may come when, forced by old age or infirmity to withdraw from active work in their honorable profession, they will thank Sister Clare for the guidance she has provided towards the exploration of the unknown land of Greek Patrology, to which access is at present, perhaps justly, denied them because of their Attic fastidiousness.

St. Asaph, N. Wales.

JOHN DONOVAN, S. J.

Ulysses and Odysseus

It may not be without interest to trace the history of the word *Ulysses* which is one of the two English forms under which the name of the hero of the *Odyssey* appears.

Information on this head is extremely scanty. Schmalz, in his *Antibarbarus*, states that the Latin form *Ulysses* is an erroneous spelling for the correct form *Ulixes*.

But what is the etymology of *Ulixes*?

Georges, in his large Dictionary, Hanover, 1918, notes that *Ulixes* is derived either from an Etruscan form *Ulufe* or from the Sicilian Οὐλίξης. It is implied in this statement that a Greek δ may appear elsewhere as l.

On this supposition, Henry, in his *Short Comparative Grammar*, London, 1892, shows that Latin *ld* tends to become *ll*; as *moldvis* has become *mollis*. The same is true of Latin *dl*; thus *sed-la* (from *sed-eo*) has become *sella*. Then the author continues: "Sometimes a simple *d* appears under the form *l* in Latin, which must be due to a mixture of dialects." Thus, *lacruma* is traceable to an older *dacruma* which in turn goes back to Greek δάκρυ. Similarly, Latin *ol-eo* stands for *od-eo* and has therefore the same root as δῶρο and δῶδα. So, again, Latin *lingua* is derived from an Indo-European *dingua* which reappears in the English *tongue* and the German *Zunge*. Or, again, the Latin *levir* goes back to Greek δαῆρ. Henry even brings *con-sul-es* and *ex-sul-es* into connection with the root *sed* in *sedeo*, Greek ξέω: the former meaning "those who sit together," in consultation, I presume, the latter meaning "those who sit abroad"=live in exile.

According to G. Meyer, Πολυδεύκης has become *Pollouces*, *Poloce*, *Pollux*. H. Hirt, in his handbook of Latin Sounds, Heidelberg, 1912, is of the same opinion.

The upshot seems to be that Greek δ and Latin l are, phonetically speaking, next-door neighbors. But if *d* and *l* are so closely related, it seems strange that only an extremely small proportion of instances illustrating this relationship has thus far come to light.

It may be safe to abide by the verdict of one of the foremost linguists of the present day, Franz Skutsch, who contributes the etymological Introduction to Sto-wasser's Latin-German Dictionary. This scholar, without denying that Latin may have occasionally borrowed a *d*-sound from the Greeks and in the borrowing corrupted it to *l*, prefers to believe that in many cases the change from *d* to *l* has taken place on Greek soil. In other words, the Greeks themselves must have wavered, to some extent, between *d*- and *l*-sounds. Thus Ὀδυσσεύς appears in the form Ὁλυττεύς on some Greek vases. Again, Hesychius of Alexandria, the author of a voluminous dictionary, gives λάφνη as a variant for δάφνη, and λίσκος as a variant for δίσκος. This is Skutsch's theory in a nut-shell. It seems to me that Plutarch, too, must have believed in the possibility of *d* and *l* occasionally changing places. In his life of Lyeurgus, Chapter XII, he explains that the Spartans

called the public messes φιδία, and they did so, he goes on to say, because they regarded the φιδία as conducive to "friendliness," which implies that they pronounced φιδία and φιδία in the same way, "ἀντὶ τοῦ λ τὸ δ λαμβάνοντες," "taking a *d* for an *l*." This theory may have much to commend it, but is subject to the same criticism as Henry's: if *d* and *l* interchange so readily, why is it that only a handful of examples can be cited to illustrate the change?

In any case it would be interesting to know just what phonetic laws are operating when *d* and *l* are interchanged. I am told that there are two related divisions of the Sioux Indians in Dakota, one of which calls itself the *Dakotas* and the other the *Lakotas*.

Cleveland, Ohio.

JAMES A. KLEIST, S. J.

Selections from Menander, edited by W. G. Waddell, M. A., with Introduction, Notes, Frontispiece and three Plates. Pp. xxxvi and 182. New York: Oxford University Press, 1927. \$2.50.

The purpose of this attractive volume is to unite for school and college use the most interesting of the older fragments of Menander with the somewhat more substantial portions of various of his plays discovered in recent years on Egyptian papyri. The interesting introduction of about thirty pages discusses the life and times of Menander, his comedies, his so-called "resurrection" in our own day, his relation to the New Comedy of Greece, his dramatic art, the structure and metres of his plays, and various details of representation. There are fifty-one pages of Greek text, comprising thirteen pages from the Εὐτρέποντες (the Arbitration), shorter scenes from four other plays (the *Hero*, the *Woman of Samos*, the *Rape of the Ringlets*, and the *Husbandman*), and twenty-five pages of fragments of known or unknown provenance, among which there are many gems. The Notes (128 pages) are very copious and helpful. With their assistance the reading of the text will be an easy matter even for students of Greek who are not very advanced. This is a useful and convenient text of Menander, and no teacher of Greek or Roman drama should fail to make its acquaintance.

F. A. P.

Second Year Latin, by W. E. Foster, Ph. D. Pp. lxvii and 631. Johnson Publishing Co., Richmond, Va.

The author's aim in this rather large volume seems to be to comprise all matter needed in second Latin within the covers of one book. The Introduction (about 50 pages) sketches the conditions on the Gallie frontiers, briefly pictures the career of Caesar, and closes with a description of Caesar's army. Before presenting the first four books of the *Gallic War* (to be begun in second semester), the author takes up three Latin stories—Ritchie's *Perseus* and *Argonauts* and Apuleius's *Psyche* (simplified)—making up about 900 lines of comparatively easy Latin. Excerpts from the last three books of the *Gallic War* are then added. 115 pages of notes follow the texts.

Summaries of inflections and syntax are placed next, where they are easily referred to. Of the 33 composi-

tion exercises based on the foregoing texts and grammar, 14 are based on the *Gallic War*; 11 of these latter are based on Book I. For convenient and necessary vocabulary study, there is offered the schematic "List of Prescribed Words" of the New York State Syllabus, which is arranged according to the first four semesters of beginning Latin. A brief study of word derivation and formation, vocabularies, and grammatical appendix complete the volume.

To add to the attractiveness and usefulness of the work, Dr. Foster has printed 127 illustrations, including 24 full page illustrations, 4 color plates, and 10 campaign and battle maps in colors. Maps of the two Gauls and of Rome form the inside covers.

The chief points recommending *Second Latin* are: the simple, readable stories; copious illustrations; excellent maps; interesting preparation of the background for the *Gallic War*; full notes; and the vocabulary lists. The composition exercises (30 of which are suited to our present curriculum) contrast favorably with Bennett's exercises. The author has, besides, wisely simplified the first book of the *Gallic War* by turning the long, indirect discourses into direct discourse within quotation marks.

Possessed of these welcome features, Dr. Foster's latest work is easily the equal, if not the best, of contemporary second year texts. The bulkiness of the volume and the few "daring" illustrations are apt to meet with adverse criticism. If the present "dull and difficult" content of second year Latin be taken into consideration, it seems just to say that Dr. Foster has quite ably coped with the problem and that his work deserves serious and reasonable consideration.

C. L. T.

Books Received

From the Oxford University Press, American Branch, New York:

John Percival Postgate, 1853-1926, by S. G. Owen, M. A. (British Academy monograph.) Pp. 11, paper covers. New York, 1927. \$0.35.

Three Private Speeches of Demosthenes (Πρὸς Φοινίωνα, Πρὸς Βοιωτὸν ἄ, Κατὰ Κόνωνος), edited with notes by F. C. Doherty. Pp. 111. \$1.25.

C. Suetoni Tranquilli Divus Iulius, edited with Introduction and Commentary by H. E. Butler, M. A. and M. Cary, M. A. Pp. xxiv and 163. New York, 1927. \$2.00.

When your Latin class meets its first diminutive, have them learn by heart the oft-quoted address of the Emperor Hadrian to his departing soul:

Animula, vagula, blandula,
Hospes comesque corporis,
Quae nunc abibis in loca?
Pallidula, rigida, nudula,
Nec ut soles dabis iocos!

The Classical Bulletin

Published monthly except July, August and September by
 LOYOLA UNIVERSITY PRESS
 3441 North Ashland Avenue, Chicago, Ill.
 Subscription price: One Dollar a Year.
 Entered as second class matter December 14, 1927, at the post
 office at Chicago, Illinois, under the Act of March 3, 1879.

Officers of the Classical Association
 President.....Francis A. Preuss, S. J.
 Secretary.....Hugh P. O'Neill, S. J.

The Classical Bulletin

EDITOR

James A. Kleist, S. J.
 John Carroll University
 1911 West Thirtieth St.Cleveland, Ohio
 ASSOCIATE EDITORS
 Francis A. Preuss, S. J.Florissant, Mo.
 William J. Young, S. J.Milford, Ohio
 BUSINESS EDITOR
 Hugh P. O'Neill, S. J.3441 North Ashland Avenue
 Chicago, Illinois
 and Florissant, Mo.

All business communications (subscriptions, etc.), should be sent to the Business Editor, 3441 No. Ashland Ave., Chicago, Ill., or Florissant, Mo.

Vol. IV

FEBRUARY, 1928

No. 5

In a book review which appeared recently in one of our classical journals, a well-known scholar remarks that in editing Greek and Latin texts for American colleges there is no need of omissions *pudoris causa*. That modern American college texts habitually print even the "spurcidi*c*i versus immemorabili*s*" of Greek and Roman authors is, of course, well known, however much it may be regretted by classical teachers for whom decency is something more than a mere social convention. But the indecencies of classical literature, we submit, are no part of its permanent contribution to the culture of the world. Works which are inherently immoral are not truly great literature, and the world would be better off if they had either never been written at all, or else perished in transmission. Works, on the other hand, in which occasional indecencies mar the beauty of the whole without vitiating its substance, gain rather than lose by expurgation; just as a tree or shrub gains both in vigor and in beauty by the excision of sickly parasites. The mature scholar is justified in demanding the perfectly faithful reproduction of ancient texts, without any omissions, for the purposes of his learned researches. Such justification does not exist, however, when texts are prepared for the use of immature high school and college students. For an educator to argue that omissions *pudoris causa* are not called for in school-texts, because our young people are accustomed to seeing indecencies in print, and hence are immune from their demoralizing effects, is to admit that there is nothing regrettable in such a state of things and to urge that it be perpetuated through the semi-official approval implied in the adoption of text-books by a school for the use of its classes. Moreover, improper passages in a class-text are bound to attract undue attention from adolescents, and thus to distract them from the serious problems,

literary, artistic and linguistic, for which the text is studied. For surely no teacher of the classics would descend to the tactics of unscrupulous magazine-owners and motion-picture producers in seeking to arouse interest in his subject by means of the appeal to man's lower instincts contained in such passages. We feel that most teachers of the Classics in this country today still regard Juvenal's "*maxima debetur puero reverentia*" as good sense and sound pedagogy, and that they heartily approve the application of the same writer's principle, "*Nil dictu foedum visuque haec limina tangat*," to the class-room, as well as to the home.

St. Louis University has lately completed the reorganization of its Latin department. The policy of the new Dean of the Graduate School, Father James B. Macelwane, S. J., is to work for the building up in St. Louis University of one of the strongest Latin departments in America. The first step in carrying out this ideal has been taken by setting up new and higher standards in Latin both in the college of arts and the graduate school. These standards will become effective for all freshmen entering after September 1, 1928. The prerequisites for an undergraduate major in Latin will be four years of high school Latin and from twelve to sixteen semester hours of lower division college Latin, to be taken in freshman and sophomore years. The undergraduate major itself will be constituted by eighteen semester hours of upper division (i. e., junior and senior) work in Latin, which must include a survey course in Roman literature and a course in either Roman comedy or satire—preferably in both. The prerequisite for graduate work in Latin will be the completion of an undergraduate major in Latin. When Greek shall be prescribed as the correlated minor for all graduate students in Latin—a further progressive step, which the university does not yet see its way clear to taking at present, however desirable in itself—the standards of the Latin department of St. Louis University will be as high as any in the land. May the reorganization of the Latin department of St. Louis University find many imitators!

In accordance with one of the recommendations made by the convention of the M. P. C. A. of 1927, an interscholastic (high school) Latin contest will be held this year on March 7 in the high schools of the Missouri Province. Only students of fourth year high will be eligible. The CLASSICAL BULLETIN heartily commends the new departure. It will undoubtedly prove another incentive to hard work and enthusiasm in high school Latin.

We recommend to teachers of Cicero the perusal of Grant Showerman's notes "On the Teaching of Cicero," reprinted in the December issue of *Latin Notes* from the *Classical Journal* of May, 1908. They contain very sound and very helpful suggestions, which Professor Showerman himself sums up in the paradoxical text, "Know more and teach less."

Reading Latin

(The fourth of a series of articles)

We shall now take up the study of the ablative case. First we shall eliminate all uses of the ablative which regularly require a preposition, viz., the ablatives of accompaniment, of place, of agency, and of source. To the pupil who has been fairly well grounded in grammar, the prepositional ablatives need cause little difficulty. *Cum* with the ablative is usually equivalent to *with* in English, and for purposes of reading, the pupil need not make an explicit distinction between accompaniment and manner. The preposition *a*, *ab* with the ablative may denote agency or separation or source. Source and separation need not be explicitly distinguished. If the noun does not denote a person, the pupil should expect a verb denoting separation, e. g., *a cultu atque humanitate provinciae longissime absunt*. If it does denote a person, the pupil should have recourse to a second reading of the sentence or to the general context. The ablative of source will frequently be betrayed by the close proximity of a word like *ortus*, *natus*, or *oriundus*.

We shall also ignore the ablative of time and the so-called locative ablative, which are almost always recognizable through the meaning of the noun standing in such ablatives, e. g., *hora*, *anno*, and *Carthagine, Athenis*. The ablatives of price, penalty, degree of difference, and comparison, occur so seldom in high school Latin that they also may be safely ignored in a system which purports to deal mainly in large outlines. Moreover, once these constructions are understood, they will usually be readily recognized by a preliminary reading of the sentence, which will seldom fail to reveal the presence of a telltale key-word, such as a verb of buying or selling, of condemning, or a comparative adjective or adverb, as the case may be. With comparative ideas, such words as *multo* and *paulo* are thought of as adverbs and cause no difficulty.

After the above eliminations have been made, there remain eight uses of the non-prepositional ablative for which we shall endeavor to find a method of treatment that may aid the pupil in his reading. We present these eight uses in tabulated form, indicating their percentages of occurrence in the works of Caesar, Cicero, and Vergil, usually read in high school:

	Caesar	Cicero	Vergil	For All
Means	25	37	54	40
Absolute	41	14	10	20
Manner	5	15	14	12
Respect	6	11	8	8
Cause	9	7	5	7
Separation	8	8	5	7
Quality	2	5	2	3
With Verbs	4	3	2	3

The above table, taken as it stands, will no doubt furnish the more advanced student with a certain amount of perspective in his attitude toward the non-prepositional ablatives which he meets in his reading. For the beginner, however, our process of simplification must be

carried still further. We shall endeavor to reduce four of these ablatives to a single group, for which the English preposition *with* will act as a master-key. Needless to say, our findings will not commend themselves to the ultra-grammatical teacher or pupil, for we shall be guilty of the highly unorthodox procedure of placing in one category such incompatible ablatives as those of manner, quality, means, and the ablative absolute.

The ablatives of manner and quality are so frequently capable of translation by means of the English preposition *with*, that their title to membership in this group will be readily granted. The ablative of means is sometimes to be rendered by the preposition *by* and sometimes by *with*. Yet even in cases where the latter word would be intolerable as a translation, it will rarely fail to make sense as an apperception formula. The pupil who has committed himself to the *with*-idea upon meeting with a word like *fulgere*, will not need to retrace his steps when he finds that the verb is *interfectus est*. The meaning of the sentence will be perfectly clear. However, since blind forces of nature constitute the chief class of ideas where the preposition *by* is required, the pupil will soon learn to think *by* when he meets words of this class. The last member of the *with*-group is the ablative absolute. To render an ablative absolute by means of the preposition *with* may seem to some teachers and pupils to be an unwarranted novelty, but the fact remains that such a rendering will always make sense, is frequently preferable to the use of a subordinate clause introduced by *when*, *after* or *although*, and is infinitely better than the too often employed nominative absolute. A few examples will serve to show the feasibility of this device:

Regno occupato, with supreme power in their possession
domum renditionis spe sublata, with all hope of returning home out of the question

oppidis suis vicisque exustis, with towns and villages laid in ashes

omnibus rebus ad profectiōnem comparatis, with all preparations made for the journey
nullo tumultu publice concitato, with no public tumult aroused; or, without a general riot.

We may note here that in addition to its apperceptive value, the use of the preposition *with* will often suggest an idiomatic translation which would otherwise not be thought of. Thus the rendition of the first example given above could easily pass over into "With the reins of government well in hand." Of course there are many stereotyped forms of the ablative absolute which can and should be understood directly without any thought of an English equivalent, e. g., *Lepido et Tullio consulibus, quibus rebus cognitis, hac oratione habita*, etc.

If the above reasoning does not force the principle of unification too far, it is clear that we have four very important types of the ablative case which can be understood through the tentative use of the English preposition *with*, viz., the ablatives of manner, quality, means, and the ablative absolute. If we sum up the percentages for these four, we find that they total 73% for Caesar,

71% for Cicero, and 80% for Vergil. Hence by means of this single apperception formula, *with*, three-fourths of all non-prepositional ablatives are robbed of their elusiveness. This should give the beginner a certain amount of confidence.

We cannot do much for the four remaining ablatives in regard to classification, but a few observations may be of service. The ablative of cause will frequently prove amenable to the *with* treatment, e. g., *odio incensus*, inflamed with hatred. Since many of its occurrences are found in words which denote feeling or a mental state, it can often be recognized by recalling this fact. Explicit recognition of the ablative of cause is superfluous in such words as *causa* and *iussu*, which may easily be regarded as prepositions. The ablative of separation will seldom fail to surrender after one preliminary reading of the sentence, since verbs of separation are easily recognized and automatically form a word group with their dependent ablatives. Very little can be suggested for the handling of the ablative of means that accompanies such verbs as *utor*, *fruor*, *fungor*, etc., except to remark that the occurrences of *utor* far outnumber all the others taken together. The Caesar pupil especially should be warned to keep in mind the possibility of the presence of a form of *utor*. In Cicero this verb occurs only one-third as frequently as in Caesar, while in Vergil it is comparatively rare. To aggregate this ablative to the *with*-group might be feasible for the advanced student, but for the beginner it would necessitate a rather awkward English equivalent for *utor* itself, i. e., I help myself by means of or with something.

Too much stress cannot be placed on the fact that these reading devices are intended to serve only as part of an orientation process for the beginner, though they may continue to be used by the advanced student as need requires. By means of frequent blackboard drill on such combinations as *pede claudus*, *tribus pedibus altior*, *homo magno ingenio*, *libertate privatus*, the pupil should be imbued with a generic attitude, or if you will, with three or four generic attitudes, toward the non-prepositional ablatives, which will enable him to understand the relation existing between an ablative case and its governing word, just as soon as he understands the meanings of the words themselves.

A sense of environment is all important in reading as it is in practical life. A bundle of canvas found on board a yacht will be apperceived as a sail, while a similar bundle on a circus ground will be thought of as part of a tent. Found on a miscellaneous scrap heap, that same bundle becomes nothing but a matter for speculation. When two functionally related words are found in the same word group, common sense should dictate what relation ought to be expected. The ability thus to recognize the function of a word through its environment can be admirably developed by the following type of drill. Write the word *capite* on the blackboard and follow it with a variety of other words, e. g., *capite aegrotus*, *capite significare*, *capite privatus*, *capite*

absciso, *homo capite bene formatu*. The same exercise may be applied to the word *armis*, thus, *armis ademptis*, *armis spoliatus*, *armis pugnare*, *armis utor*, *armis superior*, etc.

When, however, a word in the ablative is too far removed from its functional complement to permit of immediate perception of its value, our table of *a priori* probabilities will undoubtedly give the pupil valuable assistance by enabling him to assume a definite though tentative attitude toward the word which he is required to hold in suspense. This definite attitude will do much to increase the pupil's mental span. When for instance the pupil knows that the chances are overwhelmingly in favor of a *with*-idea, with *from*, *by*, or *in* as remote alternatives, he will be able to keep the doubtful word in mind much more easily than if he expected anything in general and nothing in particular. When he finds that his *with*-idea carries him triumphantly through three-fourths of his isolated ablatives, he will be inspired with greater confidence in his own power over Latin, and with greater respect for Latin itself as a medium of intelligible thought.

Florissant, Mo.

HUGH P. O'NEILL, S. J.

Saving the Classics

The title of this paper makes an assumption which an increasing number of educated people is unwilling to allow, viz., that the Classics are worth saving. If the time ever comes when it is conclusively demonstrated that the usefulness of Latin and Greek is a fiction or that Latin and Greek are at best but second-rate means of intellectual development, then let the two branches of study be dropped from the curriculum. As educators we must look to the end of our labors, the training of the mind and the moulding of character, and not blindly adhere to any subject that has ceased to be a means to the desired end. The teacher may have a strong personal love for the literatures of antiquity, an astonishing facility in deciphering ancient texts, a marvelous power of turning them into idiomatic English; yet all this is beside the point. Sentiment will doubtless influence the retention or the abolition of the Classics; yet it should not. If the Classics outlive their usefulness as instruments of education, or are superseded by something better, no wise educator will cling to them. To do so would be like besieging a modern city with a Roman battering-ram.

But, have the Classics failed as a means of education? Have they degenerated into a second-rate means? They have not done either. Nevertheless it is undeniable that they lack the vigor in America which they have, for instance, in England, and that today they are not as strong anywhere as they were a few generations ago. Time was when Latin and Greek were the *sine qua non* of a higher education. Today but a small number of "educated" men still burn incense at the shrine of Hellenism. Latin used to be the medium of imparting to our students a knowledge of philosophy. It was found unpractical, and dropped. In our high schools Latin is

struggling for its position of supremacy. All our pupils are obliged to take Latin for two years. If a talented boy wants to drop it after that, he is free to do so, although of course he will be catechized by his teacher and asked whether he really wants to be an "educated" man. In one instance I know of, the teacher was told, "Yes; but I don't see what good puzzling through two more years of that stuff would do me;" and thus another potential devotee, not only of Greek, but of Latin also, was lost.

Among those who do go on with Latin after the first two years, there is not a little dissatisfaction. That this feeling should exist among the inferior students, goes without saying. The assigned matter is more than they can conveniently manage. But the feeling is by no means confined to them. One of my best students thus revealed his disgust to me: "Don't you think," he asked, "it's a lot of time to devote merely to mental discipline? Then add two more years of Greek, which accomplish only the same purpose." I was about to give him a dissertation on the cultural value of the Classics, but I refrained, for I was not sure that he was getting anything in that sphere. "There is," he continued, "the same old grammar and syntax, the same old deadening routine, which we have gone through since first year. As far as the literature of Latin is concerned, all that is seen in high school could be read through in the vernacular in two days." I had to assent to this, and to add, mentally, that in a semester's earnest study of translations a boy of his talent could become more familiar with Roman literature, history, and life than I had ever known any high-school classical student to become in four years. It is my privilege to teach this boy Latin and Greek. He is a lad of excellent talent and generally does good work. Yet I wish he were not in my class; for deep down in his heart is the conviction that he is wasting his time in both subjects. Were I to move on rapidly enough to keep his talent on the stretch, at least two-thirds of the class would be hopelessly beyond their depth.

In a system of promiscuous grouping the student who excels is denied Latin as literature, and the inferior boy is crushed by being forced to aim at a standard which he is incapable of reaching. It is immaterial that the latter is in his present plight partly because of his own laziness. He is there, and the Classics are not helping him: they are a source of harm to him. I have mentioned two classes of boys, the supra- and the infra-normal. As boys are now usually grouped in high school, neither class gets what it should from the Classics. Thus both Latin and Greek lose their prestige and, unless something is done, the future of the Classics is in serious danger.

What is the remedy? Are we to throw the Classics overboard and seek another means to give a well-rounded development to the adolescent mind? My suggestion is not novel: it has occurred, I am sure, to every teacher of the Classics. The wonder is that it is not more generally applied. Let the students on entering high school be grouped in classes that are graded according to their

records in grammar school. This device will, roughly, assemble boys of similar talent in the same room. At mid-year the process of selection can be carried still farther. There is inbred in most boys a desire to excel, and a proper system of grouping would furnish an inducement to more earnest study. If the system of moving boys up and down—for it must work in both directions—were carried out every semester, boys would have reached their proper level at least by the end of second year. In third and fourth years the brilliant boys would all be together and could then cover three times the amount of matter now seen in our heterogeneous classes. They would feel that they are accomplishing something; they would have proper incentives to study; they would not look on the Classics as an elegant way of wasting time. Moreover, they would think more highly of the training we give them, and would become devoted friends of our institutions, instead of scoffers at our efforts to reduce them to mediocrity. The brilliant boy would be given enough work to force him to use to the utmost his God-given talents. The dull student could be given a parallel course suited to his capabilities. Things that he finds impossible could be eliminated, and he would get something good out of the discipline of the Classics—the power of clear and logical thought,—instead of the mental deadening that comes from habitual failure to cope with problems beyond one's reach. This last, I fear, is too often the effect of the study of the Classics on the poorer students, when classes are not properly graded. Men may be created equal in natural rights; but it is a fallacy to uphold the principle of absolute equality in the intellectual sphere. Different men have different endowments, and the sooner we recognize this in a practical way, the more thorough will be the education we impart, and the greater will be the esteem in which our principal instrument of training, the ancient Classics, will be held by students of every type.

St. Louis, Mo. REGINALD R. LEFEBVRE, S. J.

The Cross-Country Flight

All teachers of first year Latin seem pretty well agreed that one of the best methods of drilling forms and vocabularies is competition, but a means both effective and simple is not always available. The football game is complicated and must be played for a whole period for good results; the baseball game is unwieldy; basketball may lose its effectiveness in burdensome details. I am outlining here a vehicle for class competition which combines efficiency and simplicity, and is capable of arousing intense interest. First, a few words on a standard use, and then some variations.

Divide the class into as many teams as desired, giving to each a captain and an aeroplane. Allowing the team to name its own plane starts the interest. One teacher who is using the scheme successfully at present reports that in his first class competition, "Spirits of Nitre" won the race. Let us say that there are four teams of eight members each. Write the four lists on the blackboard, numbering the members of each team from one

to eight. Then draw four parallel lines, each to represent an aeroplane route from New York to San Francisco. On each line mark off small divisions, each representing fifty or one hundred miles. At proper intervals indicate the position of a large city, i.e., Cleveland, Chicago, Omaha, Denver, etc. A boy at the board to draw the lines and a time-keeper complete the equipment.

With these details arranged, the race begins. Let the captains of the four teams answer in succession. Then call upon the pupils occupying second place on each list, and so on until all have recited. Fifteen seconds is a reasonable length of time to allow for each answer. For each correct answer given within the allotted time, the proper plane advances through one of the small divisions on the diagram. This is indicated by drawing a line from mark to mark. If the pupil fails to answer within the given time, the line does not advance. It is when one plane forges out ahead that the race begins in earnest. It is not unusual to hear a muffled but enthusiastic "Yea, Chicago" or "Omaha" as a plane nears one of the major divisions. Of course the teacher should take care that the teams are well matched.

So much for the general scheme. Many variations are possible. For instance the race can be made a competition for altitude, the division points representing the number of feet from the earth, reckoned by hundreds or thousands. A large variety of vehicles may be pressed into service, balloons, automobiles, bicycles, even kiddie-ears. If there are not many in the class, so that all the lines can be conveniently placed on the board, each boy can be given a track in a hundred yard dash. Races can be used for reviews during a whole period, or for special parts of a period, say for vocabulary drill. This device can also be used for inter-class competition. Individual ingenuity will suggest other appropriate variations.

St. Louis, Mo.

F. E. WELFLE, S. J.

A Linguistic Institute at Yale University

To the Editor of the CLASSICAL BULLETIN:

Can you find room in the CLASSICAL BULLETIN for a notice of the Linguistic Institute which the Linguistic Society of America will conduct at Yale University from July 9 to August 17 next summer?

The purpose of the Institute is to bring together those who are interested in the study of language as such. Some thirty-eight formal courses will be offered, and there will be abundant opportunities for informal conference between those of similar interests. Fees will consist of an institute fee of \$20 and a tuition fee of \$40 per course. Two courses will occupy all a student's time.

Among the courses likely to interest your readers are these:

Introduction to Linguistic Science. Professor Prokosc of New York University. A survey of the history of the science; a classification of languages with special consideration of the Indo-European group; phonetic trend, phonetic law, analogical drift; word structure, principles of etymology, outline of comparative syntax.

Semantics. Professor Petersen of the University of Florida. Consideration of the general principles of meaning, of the psychic basis of the interpretation of languages, and of semantic change.

Some Recent Theories of Linguistic Science. Dr. Karl Reuning of the University of Breslau. Critical lectures on recent theories about phonetic change, decay of inflections, syntactic change, analytic and synthetic tendencies, derivation, change of meaning, analogy, birth and death of words, loan words, individual peculiarities of speech, etc.

Comparative Grammar of Greek and Latin. Professor Sturtevant of Yale University. An introduction to Indo-European comparative grammar with special reference to the classical languages.

The Language of the Homeric Poems. Professor Bolling of Ohio State University. Lectures and discussions about the text of the third book of the Iliad, in the light of scientific and comparative grammar.

Old Latin and its Development into Classical Latin. Professor Kent of the University of Pennsylvania. A study of inscriptions and literary documents of Latin before the age of Caesar and Cicero, as an introduction to the history of the Latin language.

Latin Syntax. Professor Elmer of Cornell University. This course aims to eliminate altogether many of the difficulties of Latin syntax as usually taught, to simplify many other difficulties, and to correct the many serious violations found in the existing grammars of fundamental principles of pedagogy.

Vulgar Latin and Introduction to Romance Philology. Professor Hill of Yale University. A study of popular Latin, and of the development of the language in the different parts of the Roman empire. This course will give the background needed for the study of early French, Spanish, or Italian, and it will also enable classical students to see how the Latin language developed after the classical period.

Historical Syntax of the French Language. Professor Müller of Gettysburg College. This course will trace the development of French sentence structure from the Latin through the old French period up to the Renaissance. Stress will be laid upon the Old French word order.

History of the Italian Language. Professor Lipari of Yale University. The origin and development of standard modern Italian as to pronunciation, vocabulary, forms, and syntax; the supremacy of the Tuscan dialect; the formation of a stable yet flexible "idioma gentile"; the so-called "language question"; etc.

Early Irish. Professor Dunn of the Catholic University. An introduction to Celtic philology, comprising an outline of Old Irish grammar, and the study of selections beginning with the *Ogam* inscriptions, the glosses, and the earliest literary texts, and extending to about the tenth century.

For further information address the Director, Professor E. H. Sturtevant, box 1849, Yale Station, New Haven, Conn.

